## 2AR

1. the suffering DA is a really good weighed turn to the K alt-

2. she never actually proves that the alt would solve. The SCG 13 evidence proves that all the racist structures will just come back.

3. she just repeats a lot of the common wilderson k debater lines without actually giving real warrants. If you listen closesly to the 2nr, literally the only warrant for why things haven’t gotten better is prisons.

## AT: Wilderson

### 1AR Block

Permutation, do the aff and then the neg.

#### Permutation, do both: adopt the kritiks anti-state orientation while understanding that that certain policy actions can improve the material safety of blacks even if the system of anti-blackness can’t be removed.

#### Wilderson agrees with reformism- it should be combined with the alt. This card is game over

Wilderson 16 (Frank B. III, interviewed by Samira Spatzek and Paula von Gleich, “‘The Inside-Outside of Civil Society’: An Interview with Frank B. Wilderson, III.” Black Studies Papers, 2.1 (2016): 4–22, https://www.academia.edu/26032053/\_The\_Inside-Outside\_of\_Civil\_Society\_An\_Interview\_with\_Frank\_B.\_Wilderson\_III) OS

The question is, can Black political organizing in Ferguson and Balti-more and these places catch up with that, because unfortunately, we have a problem in that the country is so much more of a police state than it has ever been and you know that just by watching television. When I was in school, if you liked the American flag, if you liked the police, you didn’t have any friends. Now, I find young college students are very slow to say that they hate America, very slow to say that they hate the police. What we’re trying to do now is to infuse an antagonistic orientation in Black people who are white-collar people in college so that their intellectual skills can be enhanced by the orientation that is felt by Black people in the ghetto. If this doesn’t happen they run risk of being anointed and ap-pointed (by the power structure) to manage the anger of Black people in the street, rather than relate to that anger. So that’s a hurdle that we have to overcome. You know, I’ve been doing political education workshops for Black Lives Matter in New York and Los Angeles, and probably will do more in Chicago. And what I hope to have people do workshop exercises around is this concept that I have called “Two Trains Running (Side by Side).” By that I mean, you can do your political organizing that will help us get relief from police brutality right now. We need that. We need that. But that work that we do should be seen as puny in terms of its philosophical and theoretical orientation so that we can educate ourselves politically to be against the police as an institution and against the United States as a country, even while we are working to reform police practices, because we do not have the strength right now that we had in the 1960s and 1970s to act in the way the Black Liberation Army did, or Baader-Meinhof, we do not have the strength to act in the revolutionary mode, but that lack of strength, that lack of capacity, should not contaminate our orientation. We should not feel that we have to accept the existence of police even if we’re working in reformist measures politically. Hopefully this idea of two trains running will pick up. Black Lives Matter has done a great job in opening up a new Black political organizing space. That’s great. Now let’s use that space for an educational project that is soundly anti-American, and soundly anti-police even if tactically, we have to work for police reforms.

#### No alt solvency—the K can only explain antagonism but it can’t cure it.

Wilderson 10 Percy Howard, 7-9-2010, "Frank B. Wilderson, “Wallowing in the contradictions”, Part 1," a necessary angel, https://percy3.wordpress.com/2010/07/09/frank-b-wilderson-%E2%80%9Cwallowing-in-the-contradictions%E2%80%9D-part-1/, accessed 7-25-2016. NP 7/25/16.

FW This is a big question, too big for a concise answer—I think I take about thirty to forty pages to try and get my head around this in the book. But the key to the answer lies in the concept of “contemporaries.” Fanon rather painfully and meticulously shows us how the human race is a community of “contemporaries.” In addition, this community vouchsafes its coherence (it knows its borders) through the presence of Blacks. If Blacks became part of the human community then the concept of “contemporaries” would have no outside; and if it had no outside it could have no inside. Lacan assumes the category and thus he imagines the analysand’s problem in terms of how to live without neurosis among ones contemporaries. Fanon interrogates the category itself. For Lacan the analysands suffer psychically due to problems extant within the paradigm of contemporaries. For Fanon, the analysand suffers due to the existence of the contemporaries themselves and the fact that s/he is a stimulus for anxiety for those who have contemporaries. Now, a contemporary’s struggles are conflictual—that is to say, they can be resolved because they are problems that are of- and in the world. But a Blacks problems are the stuff of antagonisms: struggles that cannot be resolved between parties but can only be resolved through the obliteration of one or both of the parties. We are faced—when dealing with the Black—with a set of psychic problems that cannot be resolved through any form of symbolic intervention such as psychoanalysis—though addressing them psychoanalytically we can begin to explain the antagonism (as I have done in my book, and as Fanon does), but it won’t lead us to a cure.

#### Thesis of the K is wrong- things have gotten better. The prison industrial complex is bad but doesn’t affect as many people as slavery did. Empirically confirmed- no black person would rather live in the 18th century.

#### Anti-blackness is ontic, not ontological. It’s historically contingent- every pocket of resistance like the Black Panthers and slave revolts proves you can use tools of civil society to challenge it.

Gratuitous Violence: Many different minorities are oppressed - the suffering of blacks is not qualitatively different, even if it’s worse.

Libidinal Economy: Your analysis of the libidinal economy is reductionist—how can Wilderson possibly get inside the minds of all white people? This is psychoanalytic garbage that has no empirical basis.

The alt causes more racism- social instability ensures prejudice.

SCG 13 "Economic Collapse & The Rise of Fascist & Racist Elements." StormCloudsGathering. N.p., 17 Oct. 2013. Web. 29 July 2014

During periods of severe economic hardship, war, and social instability people have the tendency to look for someone to blame. Historically, the groups that are singled out as scapegoats are not chosen based on facts and evidence, they are chosen according to the prejudices and hatreds [such as] of that era. Race, religion, [and] ethnic background and immigrant status are obvious and convenient starting points, but as these sentiments gather political power the list of enemies expands to include anyone and everyone who disagrees on any topic of significance, and the punishment for being different rapidly moves from insults to violence. Genocides and ethnic cleansings are expressions of this dark current.